*IMPRIMATUR,*

*May* 29. 1665.

John Hall, *R. P. D. Epiſ. Lond. à Sac. Domeſt.*

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Vol. 3.

TO

*J. S.* (the Author of *Sure-Footing*)
his Letter, lately Publiſhed:

THE

# ANSWER

OF

## MER. CASAUBON, *D. D.*

Concerning

The New way of *INFALLIBILITY*, lately deviſed to uphold the Roman Cauſe: The Holy Scriptures, Antient Fathers, and Councills laid aſide.

*LONDON*, Printed for *Timothy Garthwait*, at the *Kings-head* in St. *Pauls* Church-yard. 1665.

TO

P. S. (the Author of Sure-Footing)

Hearty Laugh Enclosed:

THE

# ANSWER

OF

MR. CASABON, D.D.

Concerning

The Testimony of Ignatius

Justly devised to uphold the Supremacy

Pope, and Canonical Obedience

due

to

Bishops.

London, Printed for Timothy Garthright at the Sign of the Bible in St. Paul Churchyard. 1675.

*SIR,*

I Have by the help of a Friend, lately received your Letter to me, which you have publiſhed with ſome other pieces of yours. Had I apprehended any difficulty in the buſineſs, I could have found an excuſe, from my preſent indiſpoſition of body, which hath been upon me this long time. But I think I ſhall not need much Study, to anſwer you; this Letter, I mean. I will not inſiſt upon perſonal things, which do not at all concern the cauſe it ſelf, no further than civility doth oblige me.

Firſt, you challenge me (ſo I underſtand you) of ſome kind of *breach of friendſhip*. A great crime, I ſhall acknowledge it, if truly guilty. But the truth is: Now that you have put me in mind by thoſe circumſtances you mention; I remember well, when Bp. *Morton* (of Reverend and Bleſſed memory) lived in *Durham-houſe*, (which was at the beginning of the late Troubles) there was a civil Gentleman in the Houſe, (whether in the quality of *Chaplain*, or *Secretary*, I do not remember) with whom I did walk ſome time: but what our communication was, about *Religion*, or any thing elſe, I can give no account. It ſhould ſeem by your Letter, you are the Gentleman. But whether this may be called *Acquaintance*, or *Friendſhip*, I know not. For ſince that time (ſo many years ago) I never heard of you, that I remember: neither did I think my ſelf by any *Law of friendſhip* (ſuch as this) obliged to inquire. If your memory of me, and my name, hath been more tenacious; I wiſh you much good of it: I have often grieved, that mine is no better. If it were

your kindneſs, to think of me, when I did not of you; I am beholding to you for it. But how I ſhould know, 20 years after, that *S. W.* the Author of SCHISM DISPATCHT (now turned into *I. S.* in *Sure Footing*, &c. which I profeſs I do not underſtand:) was the party whom I had ſeen in *Durham-houſe*, eſpecially after ſo much trouble of body, and mind, which thoſe times did occaſion, I will leave it to your further conſideration. I proteſt to you ſeriouſly, that neither by any information I have had from any body elſe; nor by any ſuſpition of mine; I never had the leaſt thought of any ſuch thing.

Before I enter into the cauſe; I will make an end of this buſineſs, of our *acquaintance*. You charge me at the end of your Letter, that I was acceſſory to your *change*. Truly Sir, becauſe I acknowledge we did talke together, but can give no account of particulars, in any thing that I think, (as my mind and my apprehenſion of things then was; which I remember very well:) could poſſibly proceed from me; ſo far I may and will, in civility believe you: But to believe that I ſaid any thing to you, wittingly and willingly, which I knew to be falſe and fictitious, contrary to my ſenſe and judgement; and this too, to no end at all, that is, without any provocation, or inducement, but to do my ſelf hurt; when, for ought I knew, what I ſaid to you, might probably come to the knowledge of that Reverend Prelate, a zealous Proteſtant, and who entirely loved me; you muſt pardon me, Sir, if I believe you not in this, but abſolutely deny it, and offer my ſelf to take my oath to the contrary.

But becauſe I am not willing to believe, that you willfully *deviſe*, but rather, that your *memory* hath deceived you; I will ſee what I can do to help you.

Firſt then you ſay, I told you, *They were mad, who read the antient Fathers, and ſaw not, that they meant Chriſt was as really in the Sacrament, as in Heaven.*

I remember it was once, by a Jeſuite, laid to my Fathers charge publikely; that he ſhould write ſomewhere, in the margin of a book written by a learned Proteſtant, where he treateth of the Euchariſt: *Omittamus Patres: nam eorum authoritate velle uti ad noſtram ſententiam confirmandam, eſt exquiſitiſſimo genere inſaniæ inſanire.* Though the words might be juſtified (being written haſtily too) if by *noſtram ſententiam*,

*tiam*, we understand them, who make a meer figure of the Sacrament: Yet I shall not need to fly to that; in case it be granted, these words were written by my Father. For there was a time, (and I have acknowledged it, in a book dedicated to King *James*, that learned and religious King, above 40 years ago:) when my Father, who then followed other studies, was very much set upon by Cardinal *Perron* in matters of Religion: neither could he avoid it, because it was by order from the King. What opinion you, or any others now, have of the Cardinal, I know not: but he was then generally accounted the greatest Wit, and most Eloquent man of his time. And I can shew, how at that time my Father did write many things from his mouth, (so expresly acknowledged by him) for his remembrance; which afterwards, upon further perusal and consideration, himself, in the same paper, condemned and confuted. I have at this time by me, a very considerable Collection of such *Notes*; and had them when I answered the Jesuite. No wonder then, if he had written such words at that time; who afterwards, at more leisure, took infinite pains to satisfie himself about that matter, having examined all the Testimonies of Antient Fathers, and Records of all Ages, of that Argument, with great accuracy; which Work of his had been published soon after his *Exercitations*, if he had lived. No wonder then, I say. However, I had no reason to believe it then, upon his report, whom (the Jesuite, I mean, before spoken of) in other things I had found very bold, and partial; to say no more. But afterwards, it was my luck in the King (now *Charles* the Second our Gracious Lord and Soveraign) his Library, at *St. James's*, (where for ought I know it is still) to light upon the book, and I do acknowledge, I found the words there. Now the thing being in a manner publick already, though not, perchance, so publickly known; it is possible I might say somewhat of it to you, (the word, *mad*, makes me think I did) who, probably, being before resolved, were willing upon very little ground, as I conceive, to make some advantage of it.

And how much less, I pray, as to the matter of the Eucharist, doth *Calvin* himself say, in that passage by me produced in the book you mention; *Substantiam veri corporis & sanguinis Jesu Christi ut ex utero Virginis illam semel accepit, præsentem esse in cœna tam fidelibus, quàm*

*quàm infidelibus*, which paſſage is out of his Epiſtles? But many other, to the ſame purpoſe, may be collected out of his other works; as that, *Idem Corpus, quod paſſum eſt pro nobis*: and, *Subſtantia Chriſti, manentis in cælo, arcanâ vi nobis communicatur*: and the like. So that you have no reaſon to except againſt *Calvins* interpretation of the *reality*, except you deny God that power, (for *Calvin* makes it a great Miracle) to exhibit the body and blood of Chriſt, truly and really; and yet ſpiritually: which, I think, is not more incredible, than a *corporeal* preſence, and yet *inviſible*.

Sure I am, and can ſhew it under his hand in more then one place; my Father was well pleaſed with *Calvins* Doctrine, in this point. Judge you therefore, how likely it is, I ſhould tell you, (your ſecond objection) that either Father or Grand-father, did hear *Calvin* ſay, *He would willingly cut off one of his fingers, on condition he had never written what he had written, concerning that Sacrament, or that kind of Reality.*

But what ſay you, if I can help you in this alſo? I am very confident I can. For this I can ſhew you, or any body elſe, written with my Father's own hand; that a Perſon of Credit and Integrity, as he believed, and one that had been very intimate with Mr. *Calvin*, had heard him ſay, *Dolere ſibi vehementiſſimè, quod uſus exhibendæ Euchariſtiæ morientibus eſſet ſublatus. Et affirmabat (idem) ſemel audiviſſe Calvinum, orto ſuper eâre ſermone, dicentem, Optare ſe ut ſibi unus è manu digitus eſſet præciſus et ille uſus eſſet reſtitutus; ſed ſe reverentiâ earum Eccleſiarum, quæ uſum hunc damnant, impediri, quò minus de eo reſtituendo cogitaret.* Here, you ſee, *Calvin* doth profeſs his grief, wiſhes one of the fingers of his hand cut off, on a *condition*: gives a reaſon, why he cannot help it: All this, you have. Your miſtake is about the *Subject*: you ſay, *reality*; which was, according to the true Relation, *the denying of the Sacrament to dying perſons*.

Sir, you ſee how willing I am to ſave you from ſuſpition of wilful falſhood. For otherwiſe I might have thought it enough abſolutely to deny, what you lay to my charge. I might have done it with a good Conſcience; and I think my *negative*, with impartial judges, would have carried as much ſhew of probability as your *affirmative*.

The matter of friendſhip and private talk anſwered; your next charge

charge is, that I have shewed my self *an absolute stranger to Science*; and withal very *uncivilly injurious*, without any need or provocation. First, *an absolute stranger to Science* (if I mistake you not) because I slight so much your way of *infallibility*, in matters of *faith*; which you so much extoll, as grounded upon *self-evidence*, upon principles of *reason* and *nature*; so demonstrable, that nothing in the world can be more.

Then secondly, *injuriously uncivill*: in what? First, in the *harshness* of the *terms*, whereby I express my *Judgment*: and secondly, in wrongfully, or slanderously *imposing* upon you things, or words which you never wrote, you say. Now, sir, will you please, laying aside all passion, as I shall endeavour in this answer, to hear what I have to say for my self: and it may be you will be of another Judgement. I will not tye my self to your *order*; but as neer as I can, I will not leave any part of your *Charge* unanswered.

First then I say: Your book *Schism Dispatcht*, came to my hands from a learned Gentleman, who desired me to look upon it at leisure, intimating that it was much cryed up by some men of your side. He was pleased to give it me, and tied me to no time. At last, the time came; I was at leisure. You may believe me, as you please: I shall onely desire, if you think it reasonable, that you will not judge till you have read all. I have naturally a great antipathy to *Fanaticks* and *Fanatick* opinions. I look upon them, as the great enemies of mankind; that is, of true religion, and civil government. You know what this Kingdome hath lately suffered by them, and how neer it came to utter destruction. When I had read your opinion, of *Orall Tradition*, (a thing, as you explain it, I had never met with, nor heard of before:) *upon which* you would have us to ground our *faith*, and *without which* you acknowledge no *right Christianity*; I profess I took you for either a right *fanatick*; or one, who cunningly did endeavour to undermine all religion. But of the two, rather, I thought, a *fanatick*. Whether I had any just ground for such an opinion, or suspicion rather; I shall by and by further satisfie you: in the mean time, think of me as you please.

I could not but think the worse of you too, for handling that pious worthy man, against whom you write, so unhandsomely. An ingenu-

ous man, would love worth: and a good Christian, piety even in an enemy. I know you give him some good words in your first *Chapter*: but in your Preface; in your *book* generally; and at the *end* of your book, where you pretend to reckon his faults; truly, Sir, though confidence, I know, and high language goes a great way with them, that cannot judge; and might be proper enough to your end; such scorn, such petulancy, did not become you. These two considerations, without any particular grudge, or provocation; made me, I confess, somewhat beyond my ordinary straine, or *genius*, to express my self, in delivering my judgement.

I should now, in the next place, give you some *reasons* for my Judgment. But I will first see how I can acquit my self from imposing upon you, and mis-relating your words. Before I wrote, what I have written, (where you are mentioned:) I had read (in part, for it is a great book, you know:) Dr. *Hammond* his answer, intituled, *The Dispatcher Dispatched*. I supposed he had read you more at leisure, (indeed I never did, but here and there by parcels:) than I had done. Besides, I found some others, to whom you referr us, and from whom you profess to have learned; mentioned by him; and their words often quoted, and compared with yours. I had them not; never saw them; much less, read them. That he would or could mistake, or misrelate you, or them; so candid and judicious a man, as he was; I had not the least suspicion. This made me less heedfull, whether I used your own words, *precisely*; and in your *own order*, or *method*; so as I set down nothing, but what was *your sense* and *meaning*; clearly to be gathered from your own words. Sure I am, I intended it no otherwise; and I am yet very confident, if I have laid no more to your charge, then Dr. *Hammond* hath done, to you and to those others, which concurr with you in the same opinion; I have done you no wrong. For, as I take it; the question is not, Whether you *protest against* your *absurdities*, sometimes; and seem to disclaim them, in words: (which is ordinary enough, to writers; especially, when they have an uncouth opinion, or assertion, to make good:) but, Whether you have *positively declared* your self, this, or this, to be your *opinion*; and, Whether that be

be not the *principal end*, and *ſcope* of your *Diſcourſe*, To maintain ſuch an opinion. If therefore you take the advantage of any words, caſually miſplaced; or of pages miſ-quoted, to criminate: this is not to *criminate*, properly; but to *cavil*. Give me leave therefore to remind you, (for I profeſs I did partly rely upon him, and upon thoſe grounds I have mentioned, I thought I had reaſon ſo to do:) how he (Dr. *Hammond*) upon accurate examination of what you had written, and ſome others had written, doth repreſent your opinion: and it was ſome argument to me, that you did not think your ſelf *wronged* by him, becauſe I never heard of any *anſwer* that you had made. However, it ſhall be upon this condition, that if I cannot make good my *charge* to the full, from what you have written, and *I* have read, ſince; *I* will make no advantage at all of his words.

Firſt then; the main buſineſs, as *I* conceive; what you mean by *Orall tradition: Orall Tradition is that*, (*ſaith Mr. White*; they are Doctor *Hammonds* words:) *which the mothers flatter into their children: and is the moſt ſweet and connatural way that can be imagined, to beget a firm and undoubted aſſent: and this*, (ſaith Doctor *Hammond*, from you both) *if not excluſively; yet, comparatively, ſo, as to carry it clearly from Scripture, and Fathers, which are but dead letters, and mute writing in compariſon of this, which alone he looks on, as Gods living word.* This then is your opinion? That all the aſſurance we have of our Faith, and the onely thing Chriſtianity ſtands upon, is by this teaching *of flattering mothers*; or in your words, *of fathers and mothers of families*. Dr. *Hammond* ſaith; *if not excluſively*. But whatever you do in *Schiſm Diſpatcht*: (where nevertheleſs you plainly enough exclude Scripture and Fathers, as Dr. *Hammond* doth elſe where tell you:) it is apparent, that in your *Sure footing*, you do very poſitively exclude both Scripture and Fathers: as when you ſay, *There is no arguing againſt Tradition, out of Scripture:* and that *none can in reaſon oppoſe the authority of Fathers and Councils, againſt Tradition*. Inſomuch that you will not allow Chriſts *promiſe* to his Church, (which both Proteſtants and Papiſts, if true Chriſtians, have ſo much relied on, and found ſo much comfort in:) to bear *any part in the Rule of Faith*: that is, (what elſe you mean, by *Rule of Faith*: *I* cannot tell) to be truſted to, as certain and infallible

fallible; without your *Tradition*: Nor allow us to ſay, that *Tradition* is certain, becauſe Chriſt hath promiſed it; no further than can be made good, or demonſtrated by principles of nature, and ſuch *Mediums* as you call *intrinſecal*.

Of the *Scriptures* particularly, Dr. *Hammond* doth give us this account, that never any *Romaniſt*, *Jew*, *Heathen*, or *Mahumetan*, hath *attempted* the like againſt them, to bring their credit down; as *Ruſhworth* hath done in his *Dialogues*, to eſtabliſh this *Oral Tradition*, which you maintain. And if the ſame (though truly *I* do not ſee what can be done more, by any) be not done, or attempted by you: yet you are anſwerable for what is done by *Ruſhworth* in thoſe *Dialogues*, becauſe you refer to him, without any exception; and that both are engaged in one cauſe, which doth oblige you, if not to ſay, yet to think no leſs.

Another thing which doth much add to my wondring and indignation, is, the *newneſs* of your way: the conſequences whereof is, that if this way have not been known to former ages till this late diſcovery; it muſt of neceſſity follow, (and your *Corollaries* acknowledg it) that Chriſt hath had no Church all this while: no people, or nation upon Earth, that could be called *faithfull*. You indeed, for the moſt part, cunningly hide, as much as you can, the monſtrouſneſs of your Doctrine, under the generall word of *Tradition*; which you know both *Papiſts*, and *Proteſtants*, under ſeveral notions; or in the ſame notion, with ſome limitations; do own and acknowledge: though you ſtill underſtand but one thing, by that word: that is, *the teaching of flattering mothers*, in every age. Of mothers, *I* ſay, and upon them, it ſeems, you moſt rely, becauſe Dr. *Hammond*, who hath read all your books, doth moſt keep to thoſe terms; but, of *Fathers and Mothers of Families*, if you will, as you expreſſe it. So you tell us in a place, *this way* (*of Tradition*) *is the way every Catholick in the whole Church*, *none excepted*, *holds and follows*: your way therefore, not a new way: as if a man would prove, that a dogg is a man, becauſe both dog and man, are Animals. All *Romaniſts* hold *Tradition*; therefore they hold the *Tradition of Fathers and Mothers*; that, and none but that, as the onely *foundation* of their *faith*: for ſo it muſt be underſtood, or elſe you ſay nothing.

Now

Now, by Mr. *Whites* account (as I find in Dr. *Hammond*) the first invention, or beginning of this, was *in a sleight familiar conference* (afterwards exalted to no less, then *Divine Revelation* or *Inspiration*; you shall know what I mean, by and by:) which made Dr. *Hammond* say, that this Discovery of Mr. *Whites*, *as it is the greatest blessing, the richest jewel; so it is the greatest riddle and mystery in the world.* And again, to propose it to his Readers consideration, *Whether it be credible, that so great a Jewel as this pretends to be; should be withheld from the Christian world for above* 1600 *years, and at last brought forth, not onely by one man that pretends not to inspiration,* (then he did not, it seems) *but also in a sleight familiar conference, between two Kinsmen.* So that if Dr. *Hammond*, who made it his study, and had read all your Books, (as was said before) did not ignorantly *mistake*, or wilfully *falsifie*, as you charge me; what can be more horrid, and monstrous? And then again, by your own *Corollaries*; *That body of men, who adhere to Tradition,* (*Oral* still, that is, *the teaching of Fathers and Mothers of Families:*) *can evidence clearly and plainly, who are truly faithfull, who not,* —— *who are of the Church, who not:* pag 97, 98. And again; *No company of men hang together like a body of a Christian Church, or Common-wealth, but that which adheres to Tradition:* p. 99. By these *Corollaries*, I say, it is clear, and must of necessity follow, that till this way of *Tradition* was hatcht, (whether new, or old) Christ had no Church, no faithfull People in the World.

As the *Consequence* of your Doctrine is *horrible*; so the *Doctrine* it self, both at first hearing, and the more a man looks into it, (if he have the patience) with reason and judgment, no less *prodigious*, and *incredible*. The Doctrine of *Faith*, on which Gods Catholick Church is founded; true *Christianity*, on which depends Eternity of bliss, or misery; to be preserved in every Age, sound and entire; and so conveighed from Age to Age; by *Fathers and Mothers of Families?* This, the way, and the onely way God hath appointed, and Mankind must trust unto? It is far from my thoughts, in this short *Answer* to your *Letter*, to reason the case with you, by way of *Confutation*; there be some about it, you tell me, who I hope will make you sensible, how miserably you are mistaken in your grounds. Give me leave onely to insist a while, on the *monstrousness* of your

*Opinions*,

*Opinion*, as it doth appear unto me. You know the World is much amended generally, in point of *knowledge*, within theſe hundred, or two hundred years. Who hath not heard of that admirable παλιγγενεσία, or *regeneration* of Learning, by all kind of Writers, ſince, or about that time, ſo much extolled and magnified? Let Pope *Leo* the X. who then was, and his Cardinals, have a great part (under God) of the thanks, if you will; I am not againſt it: though by the *averſneſs* you ſhew frequently to *Books* and *Learning*, I doubt you will be more ready to *curſe*, than to *bleſs* them for it. But durſt you, even now, undertake, that every twentieth or fiftieth man, or woman generally, among you, is able to give an account of their Faith? I will not ſay *rational*, but *reaſonable*, ſo that they may deſerve the name of *ſound Chriſtians*, in the main *Fundamentals*, wherein we, for the moſt part, agree? *England*, I think, I may ſay, (not to diſparage others) is furniſhed, and hath been theſe many years, with as able Miniſters, as any Nation can boaſt of in *Europe*. I have been a Miniſter and Preacher here theſe Forty years, and above: I know what I have found, to my grief, in more places then one. We may thank the *Puritans* of *England*, if it be no better; whoſe endeavour hath alwayes been in all places, to ſet up their *Lectures*, and *Pulpit-Preaching*, inſtead of *Catechiſing*; whereas Three moneths right *Catechiſing*, will make more Chriſtians, I am confident, then Forty years *Pulpit-Preaching*. Do not think, I pray, to take any advantage of this, and tell me, Though it be ſo among us *Hereticks*; yet, you thank God, it is otherwiſe, among *Catholicks*, as you call your ſelves: For I could tell you ſtrange things, from your own Writers, men who never were ſuſpected, in the leaſt degree, to favour *Proteſtants*; concerning your Preachers; what manner of men they are commonly: how able, or how careſull to diſcharge their duties. I will name but one to you, (till you deſire more) *Laurentius Villavincentius, Doct. Theol. De recte formando ſtudio Theol.* which Book (though not that particular paſſage of Miniſters) he did almoſt *verbatim* tranſcribe out of *Hipperius*, a *Proteſtant*; though otherwiſe, a virulent inveigher againſt *Proteſtants*, as any I have read. Read him there; but eſpecially, *De ſacris Concionibus formandis*, Lib. I. c. 2. and I think you will ſay, you have your belly full. So now: Will you have a ſight of *former times*, from

from unquestionable *Records*? In the dayes of *Alfrid*, King of *England*, the ignorance of the Land was such generally, that himself complaineth in his *Preface* to *Gregories* Pastoral, *Christianity was become an empty name, without any substance, or reality.* And *Asserius*, one of his Masters, in his life, doth relate that it was a long time before he could read, because he could get none to teach him; though he much desired it. Some six or sevenscore years before, when *Cuthbert* was Archbishop of *Canterbury*, and *Ethelbald*, King of the *Mercii*, or Middle-land Counties, a Synod was held at *Clyff*, by which it was ordained, that (for the time to come) *All Priests should learn the Creed, and the Lord Prayer, that they might be able to teach them to others.* So in *England*: How elsewhere? In the dayes of *Charles* the Great, in *France*, there were so many ignorant Priests, that a Law, or *Capitulum*, was made for the *rebaptization of such, as had not been baptized in the Name of the Father, the Son,* (a hard Lesson, it seems, for the Priests of those dayes) *and the Holy Ghost.* Yet we deny not, but the worst dayes afforded some men of worth: but what the generality was, we may guess by these particulars.

I have read a Book intituled, *Fragmenta Caroli Magni*, printed at *Antwerp*, A. D. 1560. in a place it treateth of the *ancient manner*, as the marginal Note doth import, of choosing Bishops. First he is chosen, *à Clero seu Populo*; that is, *by the Clergy, and the People*, according to the language of those times: Then he is presented to the *Apostolick*: (that is, the Pope) for consecration. Then saith the Record, (*Pontifex jubet inquiri de quatuor Capitulis Canonicis*;) *Inquisition is made concerning the four Canonical Articles*; by which it seems, the capacity or incapacity of men, for such a degree, was wont in those days, chiefly, or in the first place, to be judged: The first is; Whether he had not been *Arsanoquita*, (ἀρσενοκοίτης *a Sodomite*?) The second, Whether he had not lain with a Nun? The third, with a Beast? The fourth, Whether he had not married one, that had been married before; or a Widow? *Et de his inculpabilis inventus*, &c. and being found innocent in these, he further takes an Oath, he will be so for the time to come. Some few more questions being asked, (among which I find none, except it be included in *Dimissoria ab Episcopo*; concerning his sufficiency, in point of Learning:) he is consecrated the next day.

I could tell you of *Italy*, and other places. But, by this, I hope, you will give me leave to ask you; What you think of the *Fathers and Mothers of Families*, of thoſe times; in what a capacity they may probably be ſuppoſed to have been, to *preſerve* and *tranſmit ſound Chriſtianity*, without any further helps of *written Word*, or *Record*, unto poſterity? Ordinary *Romaniſts*, I know, when they are put to it, about the Popes *Infallibility*; they fly to Chriſt his *Promiſe*, and peculiar *Providence*: which is a good plea, could they prove by *Scripture*, or *true Tradition*, (that is, the conſent of *Primitive Fathers*) that ſuch *infallibility* was ever promiſed by Chriſt, unto the *Pope*: Which to ſay, your friend, and *Maſter* (as I find him ſtiled, in Dr. *Hammond*) Mr. *White*, *doth reſolve to be Heretical*; yea, *archi-heretical*; where, Dr. *Hammond* will tell you, *p.*263. for I have not the Book. But a plauſible plea, however, I ſay, as it pretends to ground upon Chriſts *Promiſe*, but not your plea, becauſe you diſclaim Chriſts *Promiſe*, and all plea of a peculiar Providence, as a principle to be grounded upon: Is not the Church of *Rome* much beholding to you?

One thing I muſt grant to you, that *your way*, though few *Romaniſts*, I think, will acknowledge it their way; is no *new* way, abſolutely. For it was indeed the *Heathens way*, as is objected unto them by ancient Fathers; which they made uſe of, to uphold their Heatheniſm, againſt Chriſtianity: and what thoſe Ancient Fathers thought of that way, you may read in them, or may be told by others, in due time. It was alſo the very way the *infidel Jews* uſed, as by others hath been obſerved, by which they endeavour, to this day, to juſtifie their infidelity. I cannot ſay, it is the way of the *Mahumetans*, as yet: they have ſomewhat elſe to plead for themſelves; *Succeſs*, and *Multitude*. But this I can ſay, whenever it ſhall pleaſe the *Mahumetans* to make uſe of this way, who now can plead above a thouſand years *Oral Tradition*; you leave us no way how to deal with them; how to confute them. And have not you well deſerved of Chriſtianity?

But again; do not we ſee that a great part of the Chriſtian world, (the greater part I may ſay, if you allow them not Chriſtians, who are not under the Pope;) where once Chriſtianity flouriſhed, hath already failed, notwithſtanding Tradition? Thoſe flouriſhing Church-

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es of *Asia*; of *Africa*; those Apostolical Sees; where are they? What security have you from principles of Nature, which you onely allow of; that the same may not befall these Churches also, supernatural pleas of Divine Promise, or Providence, being laid aside, as you would have them?

Sir, be not offended, I pray, with my plain dealing. I have no desire to anger you. What I thought of your *Opinion* before, I have told you. But since the reading of your *Sure-footing*; what I did but suspect, before; seems now to me, very apparent and visible. First, I consider your *language*, such as this, for example: [ *Seeing by this time, that my Discourse, by stooping from my first principles, while I applied them to my business, seem'd immerst in matter; and by the blunder of many more and more particular Terms, then were in the meer Principle, forcibly taken in, began to look with a contingent Face; (though indeed I still perch'd upon the specifical nature of things, and so never flagg'd below the sphere of science,) therefore,* &c.] Then secondly, your *Confidence*, as though, if your opinion should not prove true, the whole course of Nature were in danger to be turned back, and the Elements to return to their original Chaos: for to this purpose, you often express your self. And then: *I fear not the gates of Hell*; (for which you choose rather to trust to the strength of your own wit; than to Christs Promise:) and, *Hence I set* TRADITION *on her Throne*; and the like. Thirdly and lastly, your *Science, certain sense, self-evidence, intrinsecal mediums, connexion of causes, demonstration, principles of Nature*, and the like; which you inculcate in every page, as though *science* and *demonstration* were *meat* and *drink* and *sleep* to you, and you lived by nothing else; Whereas (let me be accounted mad, I am willing, if it be not true:) all that you ground upon; your principles; (as you apply them:) your reasons, your consequences, are so ridiculous, and childish, and senseless, that a man may with as much probability undertake to reduce all Story, all Truth, all Religion, to *Esops* Fables; as to reconcile your Doctrine to Sense and Reason. Believe me, Sir, these be shrewd Arguments of a distemper, which is not ordinary. I could tell you of pregnant instances, but I doubt you would not thank me.

But above all things, Mr. *White*, (whose Scholar you have acknowledged your self. Dr. *Hammond* doth tell me, in this new Device;)

let his caſe awaken you, and make you (if it be not too late) ſenſible of yours. It cannot be unknown to you, I believe: but becauſe this *Anſwer*, (as your *Letter*) may come to the hands of others, who know it not; give me leave to ſet it down here. This good man then, (a rational man otherwiſe, it cannot be denied: what he hath written againſt *Apparitions*, and falſe *Miracles*, not to ſpeak of his other Works, which I have not ſeen; ſhew him to be ſo:) being, it ſeems, highly conceited of his parts and performancess, fell into a conceit, That God himſelf, by immediate inſpiration, had inſpired him in all he had written; of *Religion*, eſpecially: and moreover, that God, to the end all men ſhould know and believe he was indeed inſpired, and by what they now ſaw, might judge of his other Works by him publiſhed; had wrought a great miracle (upon himſelf) viſible and apparent, able to ſatisfie any rational man. I ſay *miracle*. Yet true it is, and I muſt take notice of it, leſt I hear of it afterwards, as a *Calumniator*; that Mr. *White*, where he doth begin his ſtory, to prevent ſomewhat, which he cunningly foreſaw, might be objected; doth ſay ſomewhat, to decline the preſumption of a *miracle*, as not ſo proper in this buſineſs; but, how agreeably to the reſt of his tale, and to his concluſion, *Quod ſupereſt, tibi conſule, & oſtentum à cælo ad te delapſum, ne contemnito*; let the indifferent Reader judge. Now the *miracle*, (or *oſtentum*, which you will:) as himſelf relates it, is; That whereas, neither by Books, nor by Maſters, he never had applied himſelf to the ſtudy of *Geometry*, ſo as to think himſelf, or to be accounted by others, a man of *skill* in the Art or Science: God, on a ſudden, had made him a perfect *Mathematician*: ſo perfect a Mathematician, that he took upon him to reſolve greateſt doubts in that Art, which had poſed the wits of greateſt Mathematicians in all Ages; as particularly, the *Quadratura Circuli*. With what ſucceſs, I will not take upon me to judge: but one of his own profeſſion, in point of Religion, hath told him and others; in an *Anſwer*, titled, *Querela Geometriæ*: who, *pag.* 40, 41. doth conclude in theſe words: That, *whereas Mr.* White *aimed to be accounted a perſon, whom Almighty God particularly deſigned to uſe as his inſtrument, for the governing of his Church, in this preſent conjuncture; and to this effect, to have received great light, and infuſed knowledge from him; (as we heard him ſpeak in his Preface:) he hath now given ſuch a Character of himſelf, that it is impoſ-*

*impoſſible any man ſhould be ſo ſimple, &c.* Who alſo, for the Readers further ſatisfaction, hath reprinted Mr. *Whites* whole *Preface* to his Book, titled, *Tutela Geometrica*; both in *Latin*, at it was written, and in *Engliſh*, tranſlated by himſelf; where the Reader, if he pleaſe, may find ſuch expreſſions of deepeſt *Enthuſiaſm*, or *Infatuation*; as can ſcarce be parallelled out of any Book, now extant, and written by a Chriſtian; that I can, at this preſent, call to mind. Of any Book, I mean, written and publiſhed by the Author, or *Enthuſiaſt* himſelf. For otherwiſe, ſtories of *Enthuſiaſts*, their high language, great brags, and confidence; yea actions, and deportment, ſuitable to their words, even unto death; we have good ſtore. Whether Mr. *White*, ſince that, be come to himſelf again; (as to this particular, I mean. For a man may be out of *reaſon*; out of his *witts*, I will not ſay; in ſome one particular, through much *intention*: who yet in other things, may be very ſober and rational: it is a known caſe among Phyſicians:) or indeed, whether alive or dead, I know not; you do, I ſuppoſe. Me thinks this *example* ſhould be a *warning* to you, to make you ſenſible of your caſe; more then thoſe *great Wits*, you ſo often tell us of, (who perchance look upon you, as a *crazy man*, and think it Charity not to offend you:) their applauſe, to confirm you in your diſtemper. If I had ſo much intereſt in you, as ſome have; I know what advice I would give you: if, that *mentis gratiſſimus error*, (as the Poet expreſſes it) which ordinarily doth accompany ſuch diſtempers, have not taken too deep roor. To tell you truth; that whole paſſage of yours in your *Letter* of *Advice* to your *Anſwerer*, *p.* 14. *I eaſily yeeld to thoſe great diſcourſers*, &c. I do not like. Your language is modeſt enough, were it in another cauſe: but in ſuch a cauſe as this, (your opinion, I mean:) ſuch ſtudy, ſuch ſedulity, yea ſuch zeal, as you there mention; muſt needs do you great wrong. Sir, the worſt I wiſh you, is, that, you may be ſenſible of your caſe, before it be too late: and the beſt I can wiſh to our cauſe; were it lawfull, or charitable, to wiſh hurt unto any, that good may come of it; is, that all *Romaniſts*, who meddle with *Controverſies*, were of your mind and opinion; which I make no queſtion, but all men truly rational, on either ſide, would look upon, as the *ultimus conatus*, (a pittifull one, God knowes) of a dying Cauſe: as to reaſon, I mean, and *good authority*, either of *Scripture* or of *Ancient Fathers*.

Now I come to particulars, in the order I find them. *Infallibility* you ſay (the Popes perſonal *Infallibility*) is not the thing you *build* upon: and therefore not very ſollicitous, what becomes of it. You do not, it may be; and Mr. *Whyte* doth not: but *others* of your *profeſſion*, both for number and account, incomparably the greater part, (who perchance will think I do them wrong, to call you *a part*:) tell us otherwiſe, and make it their *chiefeſt Article*. Of this, ſomewhat hath been ſaid by me, in my late booke; and it is the opinion of divers others, *Papiſts* and *Proteſtants*, that it is the main point, or Controverſie: till you have diſproved this, I need to ſay no more. Now if you, and Mr. *Whyte*, and ſome more, whom you think conſiderable, or a conſiderable partie, be of another opinion; and think it *Heretical*, or *Archiheretical*, to maintain the contrary; what occaſion you *Romaniſts* have to boaſt of your good *agreement*, who are of ſuch *different* beliefe, in main *fundamentals*; I leave to you to conſider.

But was not this a ſufficient ground (which you call my miſtake) ſince you diſpaired, and gave over *this*, which others of your company, *built* ſo much upon; to make you, (ſince you would not be ſo ingenuous, or had not ſo much light yet, as to acknowledg your error, and return to us) to make you look about, I ſay, to find *ſomewhat elſe*, that you might *build* ſo many ſtrange practiſes, and opinions of your *Church* upon; for which you know, and partly acknowledge, you have no ground at all, or at leaſt, not ſufficient ground, either in *Scripture*, or what we call *Tradition*; that is, the *conſent* of *Ancient Fathers*? I ſay no more.

In the next place, you endavour to countenance your *new way* (though not under the notion of *new*) by the temper of the times, which hath produced ſo many *attempting witts*. Truly, Sir, it cannot be denyed, but your opinion, or way, hath much of the temper of the times; be it ſpoken without any diſparagement, or diſreſpect, to any of reall worth; whether you call them *Witts*, or otherwiſe. Not to ſpeak of *England*, leſt I may be thought, to aime at any, particularly; you cannot but know, by report, and by books; that in ſome places beyond the Seas, there is a ſect of men, who take upon them to be the onely *Witts* of the *World*, and glory in that title; whoſe chiefeſt *Witt* is, to make a *mock* of all *Religion*, and

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to *ſcoff* at the *Scriptures*: which the dulleſt Complexions, if they make it their ſtudy, are very capable of; and indeed, rather deſerve the name of *Bonfons* (ſome, naturally have a faculty that way, who are good for little elſe) then *Wits*. You might better have forborn that word, (which you often uſe) when you tell us of men of *real worth*. I am not ſo addicted to *old things*, though you make me ſo; but I can embrace *new*, with thanks and congratulation, when I ſhall ſee juſt cauſe. Their attempt, or project, I profeſs, I do not like, who to make themſelves the more admired, trample over all, that former ages, which produced ſo many excellent wits, had in great reſpect, and eſteem, under the notion of *Learning*, or Science. However, though ſome innovation in matter of humane *Learning*, or Science, may be born; yet in ſuch a *fundamental* of *Religion*, as you make your *way* to be; no man truly ſenſible of Religion, but will abhorr it. It is the ready way to no Religion at all; or, to any; and you know many account them the onely *Witts* ſhall I ſay, or wiſe men of the world, that are of that temper. I will not ſay, it is your *end*; but that it will be the *effect* of your *new* way (give me leave to call it, as I find it:) ſhould it prevail, (which God forbid) I have much reaſon to believe. As for the reſt, that you object; I have ſaid it before, but I muſt repeat it: You play the Sophiſter too groſly, and abuſe your Reader ſhamefully, when you tell us, Your *way* is not *new*, becauſe the ancients (of *Vincentius Lirinenſis*, I have given you a particular account; I wonder you would name him:) maintain *Tradition*. There is as much difference between that *Tradition*, which they maintain, and that which you do; as there is between a brute, and a man, though both be *animalia*. Neither will that help you; to ſay they maintain (ſome may ſpeak ſo) *Tradition, unwritten*; therefore, *oral*. For it may be ſo called, in regard of the firſt original, or Authors; though, ſince that, recorded, and atteſted by multiplicity of Authors. And though there were no ſuch atteſtation extant, (which cannot be ſaid of true *Tradition*) yet ſtill you are as much to ſeek, to bring it to *Fathers and Mothers of Families* in your ſenſe, which I am confident, never came into any mans mind, till you, or Mr. *Whyte* dreamed it: of all other inventions, in this kind, the moſt ridiculous, I ever heard of. So much of *miſtake*, laid to my charge.

Now to the *injuries* you complain of. The firſt is, That I confeſs

feſs my ſelf *a ſtranger to* Ruſhworths *Dialogues*; and that I make ſome doubt whether *Schiſme Diſpatcht*, and *Ruſhworths Dialogues*, might not be of one Author, though under two names. Your deſcant upon this, is, *my genius doth not incline me to trade in books, that pretend to reaſon.* You do *pretend*, indeed, and ſo do moſt in your caſe, with as much, or more confidence, (ordinarily:) though the matter appear never ſo ridiculous to others, and falſe; as the moſt rational, in beſt cauſes. *As in our Engliſh ſtory, he that could not confirm his new Revelations by miracles*, (Mr. *White's* miracle, it ſeems, you do not much truſt to:) *endeavoured to do it, by ſtrong aſſeverations, and from thence proceeded to Oaths and Execrations, againſt himſelf, if it were not true: &c.* ſo D^r. *Hammond* tells you, you know where. You are not come to *Oaths and Execrations*, I am glad of it: for then we ſhould be forced to ſtop our eares: inſtead of them, we hear of ſtrong *aſſeverations*, of *principles* of *nature*; and *connexion of cauſes*. and *demonſtrations*: theſe we may hear, and laugh. The Doctor, it ſeems, by this application, began to ſuſpect ſomewhat, which I do more then ſuſpect. But *I* believe had he ſeen your *Sure footing*, and theſe pretty *Corollaries*; he had never taken ſo much pains to conſute you, as he hath done. But he alſo I perceive made ſome queſtion, whether *Ruſhworths Dialogues*, the *Apology*, and the *Diſpatcher*, were three, or one.

The next injury; I charge you, *you make nothing of, and diſclaim the teſtimonies of Popes, and Prelates*, &c. I ſay ſo; you ſay, you do not; in that very page, it may be; but all that you have written, doth tend unto this, and you do it eminently, in your *Corollaries*, page 100, 101. Still provided, that *Tradition* be taken in your ſenſe, for *orall tradition*, (that is, the inſtruction and catechiſing of *fathers* and *mothers of families*) in oppoſition to *written*. And ſo you explain your ſelf, *Schiſm Diſp.* p. 47. *To Stop the way againſt the voluntary miſtakes of mine adverſaries, I declare my ſelf to ſpeak here, not of written tradition, to be ſought for in the Scriptures and Fathers, which lyes open to ſo many cavills and exceptions; but of orall tradition.* All the reſt of your accuſation, is but words, and impertinencies; which I will not ſpend time upon.

To this may the third alſo, (which you call *injurie*) be referred; That I charge you, *you ſlight Scriptures, Fathers, and Councils as much*

*much, and call them in ſcorn, wordiſh teſtimonies.* It is not your bare profeſſing, you reſpect and honour them, in ſuch and ſuch a ſenſe, that will ſerve the turn. The greateſt Rebell in the world may tell his King, he doth *honour him*; as he is a Man, perchance; Gods creature, made after his Image, &c. when he hath a knife in his hand, to ſtab and murder him, as a King. So you deal with the *Scripture*, you caſt upon it all the dirt and ſcorn you can; as *Scripture*, in general: you call it, a *dead dumb letter* (what do you think of the *Author* in the mean time?) you make it to be of no uſe at all, as *to the rule of faith*, or deciding of controverſies of *religion*. But if *fathers and mothers of families* tell you; that underſtood (in points of *faith*) in this and that ſence, it is good Scripture, and the word of God; then it ſhall be Scripture with you, and not till then. As for other uſes, which godly people might make of them (ſo highly recommended unto all people by the Ancients, upon that ſcore:) thoſe uſes you take away alſo, whilſt you forbid them to read them. But this, you will ſay, doth not concern *Oral Tradition*, properly: in ſo doing, you do no more, then other Papiſts. But then I muſt tell you, it doth not a little aggravate the caſe, that *flattering mothers* ſhould be truſted by you for the conveyance of *faith* and *Religion* (ſound and ſincere) and the true ſence of *Scripture*, (in things controverted) to poſterity and ſo many brought up to learning, and ſo much more rational and intell gent, not allowed (where the *Inquiſition* reigneth, eſpecially:) the uſe of them, for fear they turn *hereticks*.

Before I proceed; you charge me, I call ordinary *Citations, teſtimonies*, though many *citations* have nothing in them of a *teſtimony*. True; but he that cites, commonly, doth intend his *citation*, as a confirmation of ſomewhat that he ſaith, and ſo it becomes a *teſtimony*, in a larger ſence, as the word is commonly taken in *Bellarmine*, for example, and others, *Teſtimonia Patrum*; any words of theirs, are ſo called though never intended for ſuch by the authors; nor attired in the formality of a *teſtimony*. I wonder you ſhould ſtick at ſuch a thing: but you may as well wonder, I take notice of it.

The fourth *injury*; I ſay, *the onely thing you place infallibility in, is Oral Tradition, and the Teſtimonies of fathers of families.* Have not you told us many times you admit of nothing, to have any part *in the rule of faith but Oral Tradition?* Do not you upon that account, exclude Chriſts

*promiſe*

*promiſe* to his Church? Do not you forbid your adverſaries, to uſe *dead teſtimonies*, (that is, *Fathers* and *Councils*:) *or ſome book granted to be ſacred*? yea, elſewhere, expreſsly, any *kind* of teſtimony, either from *Scripture*, *Councils*, *Fathers*, or *Hiſtory*; except your *Oral Tradition* be firſt granted to you; which granted, all teſtimonies become uſeleſs? Is not this your buſineſs every where, that *tradition* (your *tradition*) is the onely thing, againſt which nothing muſt be heard, and which onely gives credit unto all other things; ſuch credit, as they are capable of? You would make a man hope ſometimes, that you begin to be ſenſible of the abſurdity of your doctrine, which makes you ſo often ſay, and unſay, and contradict your ſelf. But I fear, it is not ſo well, but rather, that you are afraid to offend your party, and therefore write ſo variouſly and inconſiſtently. You ſay, you place *infallibility* in other things too, though you make that the greateſt. Either you *æquivocate* in the word, *Infallibility*; and abuſe your Reader: or manifeſtly contradict your ſelf, and overthrow your own grounds. But *Popes*, and *Prelates*, are *maſters of families* alſo, you ſay, and therefore have a part, or bear a ſhare in your *Tradition*. I could anſwer, that *flattering mothers* is the word in Dr. *Hammonds* reply all along, or moſt occurrent, not without ground, certainly: and in the very *manner*, or *nature* of this *Tradition*, as it is explained; it is certain, they muſt be the greateſt part, incomparably. But if we take in *Fathers*, as well as *Mothers*, (which I ſuppoſe is your intention:) then *Popes* and *Prelates* may come in, I will grant you: but then it muſt be, in the moſt literal ſenſe; as they are fathers of children, as well as other men, though they have no wives. For though he may be called *Pater familias*, I know, that keeps a houſe, though of *ſervants* onely: yet *ſervants*, *men* and *women* at large, are not for your purpoſe, as you explain the buſineſs of *Tradition*; but ſuch onely, who were taught by their *Fathers* and *Mothers*, when *Children*: neither are others mentioned by you, that I remember. Yea moſt of your arguments, fall to the ground; as natural affection, and the like; if others be admitted, beſides *Children*. If therefore you take in *Popes* and *Prelates*, as partners, or actors in your *tradition*: it muſt needs be, you preſuppoſe, they have *Children*; all, or moſt. Which though it may be true enough; yet whether they will take it well, at your hands, to acknowledg it ſo publickly, *I* know not. But all this granted; yet it is but little, that you grant to *Popes* and *Prelates*. For you ſay, *they are a part, and the eminenteſt members*; that, is ſomewhat: but you add, (and indeed could

not

not avoid it, by your grounds:) *pag.333. in proportion to their number* and what is that, among ſo many millions of other men?

The fifth *Injury*: I charge your way, or Doctrine, with many *Chymerical ſuppoſitions, and impertinencies.* I have ſaid enough to this, which I ſhall not need to repeat. I ſhall onely add; I underſtand by you, ſome body is appointed to anſwer you. You know what Dr. *Hammond* hath done already, whom I think you never anſwered. But by your *Sure footing*, firſt and ſecond part, I perceive *you*, or rather indeed your *diſeaſe*, or *deluſion*, hath made a great progreſs. If therefore it ſhould ſo fall out, that you have been miſ-informed, and your dreams are not thought ſo conſiderable as to deſerve an anſwer; pray for my life, and health, (for it may do you good, and I look upon you ſtill, as an ingenuous man, however this hath happened to you:) and I will promiſe you, very *mathematically*, and *ſcientifically*, (as great an enemy as you take me to *ſcience*) to examine all your grounds; and to make it appear clearly, to your ſelf, if poſsible; but to all men that have but *eyes and ears*, (to uſe your own expreſsion) that nothing can be more contrary to the courſe of *Nature*, and to *Reaſon* and *Providence*, grounded upon certain and approved *experience* of all *Ages*; than what you ground upon. What you may think of it, I know not: but I do not conceive that there is any thing of bragging in this undertaking: elſe, it would not become me, and I ſhould be ſorry for it.

In that which followeth, by *Ours* and *Yours*; I know not what you mean, whether *Papiſts* and *Proteſtants*, in general; or whether you, and me particularly: but I think, and it is more probable, *Papiſts* and *Proteſtants*, in general. However, it is apparent, you do brag and vapour egregiouſly, as if you intended to put your adverſaries out of countenance, by calling them *cowardly rogues*; and by telling them, what brave things you have done; when in very deed, it is but a dream, and pure imagination. But this is, as all the reſt, *Tradition on its Throne*: and, *the gates of Hell, &c.* it is no good ſign.

But I have ſaid, (or indeed *ſuſpected*, I ſay no more; but I will not ſtand upon that) you are *no friend to ancient books, or learning*: Truly, Sir, I think a man may gather ſo much by your own words and profeſſion. What mean you elſe, when you ſo often tell us of, *wordiſh learning*; *aiery deſcants and diſcourſes*; *knacks of humane learning*; *Grammar and Criticiſms*; *bookiſhneſs, and much reading*; and the like: But if it be granted, all this may come from a man that is

a *lover* of true *learning*, but *impatient* to ſee how much it is *wronged* by many *falſe pretenders*; (which is true enough:) yet if *Fathers and Mothers of Families*, who, I think, generally, do not pretend to much learning, are able and *ſuffficient*, nay the onely *ſure means* appointed by God, to *preſerve truth*, in matters of *Faith* and *Religion*; what further uſe have we of all *books*, ancient and late, that have been written on that ſubject? You know, Sir, that ancient *Fathers* and *Councils*, and other *Eccleſiaſtical Writers*, their *Tranſlations*, and what hath been written upon them, by ſundry learned men, will make a great part of that, which we (Divines, at leaſt) call *Learning*: that ſuch Books, in greateſt Libraries, take up moſt part of the room. It is not enough to ſay, a man may read them, for his *recreation*, if he will, and we are not bound to *burn* them: You need to ſay no more, but that there is *no need of them*: what will follow, ſhould you be believed, generally, by men in Authority; any man may foreſee, without the gift of Propheſie: in this age eſpecially, ſo much addicted to *new knacks*, and *inventions*; ſo fiercely ſet, to diſgrace and cry down whatſoever former ages have moſt eſteemed, and reverenced.

Your diviſion of Books into ſeveral *Claſſes*, and *ſentiment* of them ſo divided, I have no mind to quarrel at, or examine, becauſe it is not much to the purpoſe, or main buſineſs. That many *deſerve* no better then to be *burned*, even of them that fill *Catalogues* and *Libraries*; I ſhould eaſily yield: ſo it were done by them that could *judge* of Books indeed, not *by ſelf-conceited men*, or by men addicted to one kind of ſtudy, who are apt to think all needleſs, that comes not within the verge of their cogniſance, or capacity. But I do not like your counſel of *abridging*: for that hath been the deſtruction of beſt Authors, in all Ages, and hath brought many a curſe upon the *Abbreviators*.

Among them that deſerve to be burned, it would not much trouble me, if Dr. *Dee's tedious Legend about his Spirits*, were one. And becauſe you tell me of him, I am very willing to take this occaſion to acquaint others, (in caſe this paper be ever printed) how I came to have to do with him. I know, I have ſaid enough elſewhere; but becauſe many have heard of the Book, by relation, who never ſaw it; and becauſe ſomewhat is come to my knowledge, ſince, which I did not know then; I hope it will not do amiſs here.

When I lived at Sir *John Cottons*, (where, beſides the comfort and honour of that truly noble and learned Gentlemans company, I had the

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uſe of a *choiſe Library*, as any *England*, for the number, doth afford) in his Father, Sir *Thomas* (then living) his houſe, at *Weſtminſter*; I had not been there many months, but Sir *Thomas* did mention theſe papers of Dr. *Dees* unto me; adding, that my Lord of *Armagh* had ſeen them, and wiſhed them printed; not for their *worth* or *exellency*; but becauſe he found in them ſo much of the humor and language of the *times*, as that he thought many would be *convinced* by the book, from whence, either, (*Canting language*, and *affected Sanctitie*) did ſpring. When I had peruſed them, my anſwer was, I was very fully ſatisfied of the reality of thoſe things w^ch the book related: that I knew Dr. *Dees* hand very well, (I did know it, becauſe I had divers books, which had been his; among others, a *Simleri Bibliotheca*, where Dr. *Dee* had written, in the margines, the names of divers Manuſcript books, in *England*, *Greek*, and others, w^ch he had ſeen in ſeveral places: I know not how I came to part with it, as I did with many others, for which I have been very ſorry ſince:) and was ſure it was his hand; and made no queſtion, but the *Devil*, or *deluding ſpirits*, (whom he thought to be good) had appeared to him, in that manner, as is there related. But for the *printing*, I doubted ſcarce any man would adventure upon it, becauſe it was ſuch mad uncouth ſtuffe, for the moſt part. So the buſineſs reſted, halfe a year, more, or leſſe. After that, Sir *Thomas* ſpake to me a ſecond time, and ſeemed very deſirous that the Book were printed. I told him I would look upon it again, and if I found, as I had done before, I would beſtow a *Preface* upon it; and then we would try, what could be done. This was done, and the book (ſo it fell out) printed. What I have ſaid of it, in the *Preface*, for which I have had thanks from many, who were not much pleaſed with the Book; I retract not. If the Book hath not given content unto all men, I have no great reaſon to wonder at it. Onely this, by your good leave, I ſhall add, to confirm the reality of the relations, that are printed. Many other papers of Dr. *Dees*, ſince that Book was printed, came to my hands; containing more *Viſions* and *Revelations*; with many *Letters* from great Princes, and particular tranſactions; by all which (for the hands and ſeals, with many other circumſtances, will ſatisfie any rational man of the ſincerity of the Records) it doth further appear, in what *credit* he was then, in the World; what *uſe* he made of his *Spirits*; or rather, they of him; and that ſome *great matter* was attempted by the *Devil* in him, & by him, but that God diſappointed it. Among thoſe papers, there is a particular relation of a Conference they had, (Dr. *Dee*, and his mate *Kelly*:) with a great *Prelate*, (Biſhop, or Archbiſhop, I do not well remember:) in *Germa-*

*ny*,

ny, but not a *German*; in the conclusion whereof, because the Bishop would not yield these Apparitions were true, (that is, from *God*, and by *good Angels*) *Kelly* in a great rage challenged him to go down with him to the open fields; He should pray, and he would pray; and they should know, which of them God did own for his, and which not. Which the Bishop refused, but gave him very good *Reasons*, (such as became a sober grave Christian, and Prelate:) why he would not. That relation, I think, is in *Latin*. I conclude; What you say in scorn of that Book, doth not concern me. If you have any thing to say to the *Preface*, I will answer you. These late Papers I have mentioned, if you desire to know, are to be found (with the permission of the worthy, and honourable Owner) there, from whence the others, now printed, came.

And now to return to you, Sir; it doth offend you, that I said *Atheism* and *Mahometisme* would get well, by *your way*, How can it be otherwise, when all *faith*, all *Christianity*, practical, and other, necessary to salvation, is reduced to such *Authority*? You have already been told, that you justify *Mahometism*, and *Atheism*: it is the way that the *Atheists* anciently took, to uphold their cause; and the *Mahometans* may, when they please: now, they need it not. Neither, may you be sure, will ever be converted by your principles. And for *Christianity*, in very deed, I cannot phansie them, (I will except you; *I* conceive yours is a different case:) much better then *Atheists*, that build their faith upon such a ridiculous (good sport to *Atheists*, or atheisticall men:) senseless foundation.

The sixth, and last *injury*, which, you say, you account the worst; That I should write, *Others of approved worth and abilities, had met with you, who I thought had done you more credit, then you deserved*. I am sorry I should express my self, which I avoid as much as *I* can, so obscurely, you should be so much mistaken in my meaning. But when you know my meaning, whether you will like it better, I know not. However, I will tell you: My meaning was, that Dr. *Hammond*, a man of approved worth and ability, had already answered you: who I thought, had done you, (your *book*, not your *person*;) more honour, by so long and elaborate an *answer*; (which indeed *I* did wonder at) then you had deserved, by that book of yours.

*I* think *I* have done with all that concerneth me. Nothing now remaineth, but that, as obliged, if by nothing else, yet by your example I subscribe my self, Sir,

*Your well-wisher and humble servant,*

MERIC CASAUBON.

*FINIS.*

ERRATA. Pag. 2. lin. 21. read, *knew*. p. 11. l. 29. r ἀρσενοκοίτης p. 16. l. 23 r. *your Church*.